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Applied Anthropology.

IN the course of the recent meeting of the British Association in Edinburgh one of the sessions of the Anthropological Section was devoted to the discussion of the ways and means by which the science of anthropology might be made of greater practical utility in the administration of the Empire, particularly in relation to the government of our subject and backward races. The question was raised by a communication from Sir Richard Temple, who, unfortunately, was not able to be present in person. He recalled the fact that in the course of his address as president of the section at the Birmingham meeting in 1913, and in a discussion which had been held later in the same meeting, he had brought this question before the Association and recapitulated the steps which had been taken afterwards by the Association and other bodies to bring this matter to the notice of the Government of that time and the public. This movement, which gained considerable support, was brought to an end by the outbreak of war. Once more Sir Richard Temple, in the present appeal, urged the necessity for the official recognition of anthropology as an essential part in the training of those members of the public services whose duties in remote parts of the Empire will bring them into contact with an alien

or primitive culture. To this end he advocated the institution of an Imperial School of Anthropology of which the function should be both the training of the official and the collection and classification of the data gathered in the field by such trained officials and others, to form at once the subject-matter of the instruction given by the school and the basis of further research.

It is apparent that this proposal involves two ideas which in practice it will probably be found expedient to keep quite distinct. The question of training should stand apart from that of the organisation of anthropological study and research. Sir Richard Temple's suggestion in its original form as put forward at Birmingham was that the Imperial School might be constituted in connection with one of the universities. Yet it would be difficult to decide upon the claims of any one university, apart from financial considerations dependent to a large extent upon possible benefactions. Several of the universities now have facilities for instruction in some, if not all, branches of anthropology, and the number is increasing. Further, an officially recognised school in receipt of financial support from public sources would necessarily be subject in a greater or less degree to official control, a prospect which anthropologists cannot regard with equanimity. In the present state of the science freedom in method and in outlook is essential to the advancement of the study. Each centre must be free to work out its own salvation. Just as each university has its distinguishing characteristics, so each centre of anthropological teaching should develop along the lines which circumstances such as the character of the museums available for practical work or other local circumstances may dictate. With this development a stereotyped curriculum, whether in a central school or imposed upon all centres of teaching, would be incompatible. Nor is it without significance that centres of anthropological study and research are rapidly increasing in numbers outside this country. In India, in South Africa, and elsewhere, schools of anthropology are springing up. Sooner or later it may be hoped they will be in a position to make good their claim to inclusion in any organised scheme of instruction.

If, however, on these grounds it does not seem desirable to urge the institution of a central school, which, as Sir Richard Temple himself would probably agree, is little more than a matter of machinery, the training of the official is a

question of vital importance upon which it seems scarcely possible that there could be two opinions. It is significant that many of those who have insisted upon the importance of such training and given the proposal their strongest support have themselves been successful administrators. They point out that not only are sympathy and understanding essential in dealing with a primitive or alien population, but also that in acquiring such sympathy and knowledge by a long and sometimes painful experience an official must be guilty of many mistakes which a little training in anthropological method and outlook might have averted. It must be remembered that the training advocated is intended, not to turn out specialists in anthropological research, but to give the future official such a knowledge of primitive beliefs, institutions, and modes of thought as will enable him to acquire in a reasonably short space of time a sympathetic knowledge of the people with whom he has to deal, as well as make it possible for him to appreciate the bearing of the psychological and sociological factors which go to make up their culture as a whole.

Dr. Rivers, in the course of the discussion at Edinburgh, directed attention to a fact of extreme importance which is often overlooked. He pointed out that on the introduction of a civilised administration certain native customs are bound to be eliminated, but that it is necessary that such customs should be understood in all their bearings. Otherwise, owing to the interrelation of the constituent elements of a culture, the whole life of a people may be changed. It was to this that he attributed largely the dying out of certain backward peoples. The cause was psychological rather than material—they lost all interest in life. Anthropologists are familiar with more than one instance in which an ill-considered suppression of a native custom has had a grave effect on social structure, as, for instance, in South Africa, where interference with the "bride-price" affected the legitimacy of all native marriages. On the other hand, the attempt which is now being made in that Dominion to assist the social development of the native is based entirely upon a gradual and sympathetic adaptation of native institutions to conditions imposed by contact with a civilised community.

Happily the recognition of the bearing of these facts upon the preliminary training of the official is increasing. The training for the Sudan service instituted at Oxford and Cambridge at the request

of Sir Reginald Wingate, when Sirdar, has, unfortunately, come to an end, but in other cases a short course of training is required. For instance, officers intended for the West African service are now being trained at London University. This requirement should be extended, and the institution of additional training centres should receive every encouragement. Nor should the needs of others than officials be overlooked. Facilities for anthropological study should be available for missionaries and traders in particular. Many missionaries, it is true, have availed themselves of the opportunities offered at Cambridge. Such a course of training should be regarded as an essential part of the missionary's equipment.

The value of a knowledge of anthropology as a commercial asset has not received adequate attention, though it is no less important for the trader than for the official. In view of the well-known conservative turn of mind of a primitive people, as well as the strength of their religious beliefs, in affecting their use of any given article, it is indeed surprising that so little attention is given to a study of cultural conditions as an antecedent to trading enterprise. A case often quoted is that of India, where the Germans before the war, by supplying canvas hold-alls in deference to native religious feeling, drove the leather article supplied by our manufacturers out of the market.

While the tendency of the discussion at Edinburgh showed that there was a general agreement as to the necessity for administrative officials to be trained in anthropology, it also emphasised the need for a central body to deal with the co-ordination and preparation of the material for such studies. The institution of such a central bureau is a question which was raised at a British Association meeting so long ago as 1895, and has been discussed on several later occasions. In 1908 the Royal Anthropological Institute, when Sir William Ridgeway was president, urged upon the Government the necessity for a central bureau and asked for a subsidy to enable it to carry out the work. Up to the present these efforts have not been successful.

It is scarcely necessary to dwell at length upon the functions which such a central bureau for anthropology should perform. The various teaching centres being concerned mainly with instruction and only incidentally with organisation, the collection and collation of data and their publica-

tion would best be undertaken by such a central body. The question of publication in particular is one which at the moment is becoming acute. Many of the younger workers in these days of high printing charges find a difficulty in securing facilities for publishing their work, and the same applies to officials who have made a study of the people under their charge. Publishers are unwilling to undertake the risk of publishing this material without a substantial subsidy which the authors are not, as a rule, able to afford. It is well known that at the present moment there is material dealing with the native peoples of our dependencies waiting to appear, which would, when published, be of the greatest value to administrators. Further, in the official publications of the various administrations there is much valuable material waiting to be made more readily accessible to students. The preparation of abstracts or even bibliographies of such material would be an essential function of the bureau. Owing to its position as a centre for the collection and collation of facts, and owing to the fact that it would be in close touch with those who could speak with authority on any and every part of the Empire, however remote, its value as an intelligence bureau would be incalculable, while Government departments, officers in the service of the Crown, missionaries, traders, and others, would naturally turn to it for information and guidance.

A duty of equal or even greater importance, though not so immediately apparent, would fall to this body in the diffusion of anthropological knowledge and the inculcation of an anthropological point of view among the general public. The need for such knowledge is becoming more urgent day by day for the proper understanding of imperial problems which we in this country or those in the Dominions are called upon to face. Further, it is often forgotten that anthropology does not deal exclusively with backward races or with the physical characters of the civilised. The culture and the underlying psychological basis of that culture among civilised races are equally within its scope. Even our own population is as yet a field which, anthropologically speaking, is largely unexplored. As was pointed out by Prof. Patrick Geddes and others at Edinburgh, it is the lack of the anthropological point of view in dealing with our own and other peoples which lies at the base of much of our present troubles.

NO. 2715, VOL. 108]

Chemical Warfare.

The Riddle of the Rhine: Chemical Strategy in Peace and War. By Victor Lefebure. Pp. 279. (London: W. Collins, Sons, and Co., Ltd., 1921.) 10s. 6d. net.

EVERY great war within the last hundred years has been characterised by some new development in the means of offence, based upon the applications of science. Each successive war, in fact, is, in greater or less degree, a reflex of contemporary scientific knowledge concerning the most effective practicable measures by which belligerents may destroy human life; but it was reserved for the last great war—the greatest of all wars—to witness the introduction of a method of warfare which, in its savage ferocity and in its callous disregard of human suffering, is unparalleled in history. April 22, 1915, when the Germans sent great volumes of the deadly chlorine gas against the Allied lines, is a black-letter day in the annals of warfare. It was thought at first to have been a last desperate effort to dislodge the French from a position which all recognised methods of fighting had failed to take. The truth, however, is now beginning to appear. It was the first trial of a new war method, deliberately conceived and worked out by the Germans, even before the outbreak of war, and in flagrant disregard of their undertaking at the Hague Convention to abstain from the use of asphyxiating or deleterious gases. According to the author of the book before us,

“there is evidence that the Kaiser Wilhelm Institute, and the Physico-chemical Institute near by, were employed for this purpose as early as August, 1914. Reliable authority exists for the statement that soon after this date they were working with cacodyl oxide and phosgene, both well known before the war for their very poisonous nature, for use, it was believed, in hand grenades. Our quotations are from a neutral then working at the Institute. ‘We could hear the tests that Professor Haber was carrying out at the back of the Institute, with the military authorities, who in their steel-grey cars came to Haber’s Institute every morning.’ ‘The work was pushed day and night, and many times I saw activity in the building at eleven o’clock in the evening. It was common knowledge that Haber was pushing these men as hard as he could.’ Sachur was Professor Haber’s assistant. ‘One morning there was a violent explosion in the room in which most of this war work was carried out. The room was instantly filled with dense clouds of arsenic oxide.’ ‘The janitors began to clean the room by a hose and discovered Professor Sachur.’ He was very badly hurt and died soon after. ‘After that accident I believe the work on cacodyl oxide and phosgene was suspended, and I believe that work was